2: Schaden--197 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

/155 cont./

538 182 184 In spite of the variations from subgroup to subgroup, the folklore of the tribe is characterized by a common stock of beliefs and narratives, secular songs, and other elements, which on the one hand attests to its unity, and, on the other hand, makes it fit very well in the conjunction of folkloric traditions that represent the patrimony of the Tupí-Guaraní family.

538 177 In interethnic contact, the folklore appears to be a factor of relatively great cultural permeability. Perhaps it is possible to speak of the greater independence of folklore in comparison with other sectors, with the corpus mythorum, for example, much more intermeshed with the context of the culture, especially with reference to the ceremonial. In any case, this aspect of folklore appears to be an important factor of acculturation, as there seems to be no doubt but that, together with the folkloric elements properly speaking, transmitted from one group to the other, there are also implanted, little by little and surreptitiously, more subtle realities regarding the way of interpreting the world, realities that can contribute toward the formation of a new conception of life.

Particularly picturesque is the folkloric syncretism of the groups that have become acquainted with the great world in their migrations, incorporating the most disparate elements to the pre-
538 177 167 existent stock. When, more than twenty years ago, the Mbüá of the present village of Rio Branco went to meet the President of the Republic for the purpose of obtaining ocean passage to Portugal,
[648] which they thought was closer to Paradise, the Government decided to send the band to the settlement of Pancas, in Espírito Santo. Some time later, however, they returned to the /156/ Paulista coast, after long peregrinations, during which they also crossed parts of Minas Gerais. Thus they were gathering many new things in their association with the rural population of the
539 177 areas traversed. Among other things, they told me about avá poãpẽ, an "Indian" who lives in the hollow of a rock, who does not have arrows and does not have at his disposal any weapon except his fingernails and a stone with which he strikes, he does not leave the hollow of the rock, does not go into the forest, lives in all the interiors, speaks a very difficult language, is provided with

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539 177 a chest of bulletproof steel, does not have joints in his knees, and, when he falls, he does not get up any more. -- In Minas Gerais, they told me, there are people with feet in the shape of the bottom of a bottle and who live only in pairs; when they have many children, they kill them and eat them. They suck the blood of their victims and leave only the skin. They do not leave the forest, are not civilized, and are dark in color, they have a foreign language and are "more wild beasts than people." The Indian Francisco told me he was once called in the forest by such a dangerous being -- he did not know the name, "it may be some curupira" /a mythological figure/ --, but he paid no attention and fled. "Tupã" did not allow anything bad to happen to him. In Minas, he added, the police and hunters set out to kill the bottle-foot, but he sucked the blood out of them (4).

4. /From p. 160 in the original source./ Concerning the bottle-foot, see, for instance, Barroso, 1932, pp. 254-257.

-- Another figure is that of the "bat Indian," with a human foot and light skin; he sees only at night and sucks the blood like the bottle-foot, but he is distinguished from the latter by appearing in groups of many people.

• 538 167 182 It is not my task here to discuss these and other beliefs, in part well known to our folklorists. I want only to point out that the circumstance that in their frequent migrations they crossed lands of foreign and, not infrequently, hostile tribes, must have given the Guaraní a special sensibility regarding this order of components [829] of the objective spirit. In tribal mythology itself fear and disdain toward foreign groups are very much alive, and there are frequent references in common conversation to the "wild Indians," demons or avá potxy.

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538 In the association of the Guaraní with the caiçaras, the folk-
179 lore takes on local color: they begin to talk a lot about "encanto"
181 /enchantment/, "poço de ouro" /gold mine/, and similar things. From the way in which these representations are referred to, however, one gets the impression that for them the cycle of hidden treasures is not linked preponderantly to any dream of riches, but tends to be reduced to ideas purely mythical, in the broad sense of the word: the economic mirage would be on the second plane.

787 In the same way a number of caboclo (and almost universal)
825 ideas about forboding are widespread among the Guaraní, ideas
[171] that, by the way, have their like or points of contact in the tribal tradition itself. At Bananal it is common to speak of beasts that "forbode evil" for /157/ people. When a poisonous snake -- par-
[153] ticularly a jararacussu or mbói-paráḍjú -- appears in the house,
[161] it was "sent" by someone in order "to forebode evil" for a person in the family: even without biting, it brings sickness and causes death. A certain cry of the cuckoo is foreboding. Also that of the hen that in the yard seems to imitate the crow of the cock (5).

[171] 5. /From p. 160 in the original source./ This is a quite widespread belief. For example: Elsie Clews Parsons recorded it among the Otavalo Indians of Ecuador. "When a hen crows like a cock, a rare phenomenon, it is announcing the death of some member of the family" /quoted in English/ (Parsons, 1945, p. 213). -- "A hen that crows like a cock is a sign of misfortune in the house" (Brandão, 1949, p. 182).

And the rooster that, climbing on the roost, starts to crow at an untimely hour is for his part announcing misfortune or death for a member of the family. In town, commented my friend Bento, the cocks crow at all hours, but there, too, people die at all
825 hours. -- The cock that "divines" the future has even come into
787 Kayová mythology itself, as is seen from a text collected at
793 the post of Icatu (6).

6. /From p. 160 in the original source./ When

/159 cont./

• 538 Before concluding these notes, I should also mention the
533 acculturative function of the folklore in the process of partial
184 homogenization observed in the contact among the Guaraní of the different subtribes. While, for example, in Itariri few Ñandéva individuals showed any propensity to let themselves be influenced by the religious ideas of the Mbüá recently arrived from Paraguay, there seems to be little reluctance, particularly among the youths, concerning the acceptance of their more or
539 less secular songs. Just as they knew the latest carnival tunes,
533 the young people sang the stanzas brought by the strangers. I shall reproduce some examples here:

1. Erú una karéra mbóguédjy nderyvý. Toguatáguatá. Opáma piéta. (Bring a chair for your little brother to sit down. He can walk himself. That's the end of the fun.)
2. Kutxára ſomſaré, kutxára ſomſaré, rorſtoridjú rorſ týtmſ; araraképre nde yguárynú rire. (He stole the spoon, he stole the spoon ... a leg, on the wooden branch, in the water vessel.)
3. Pétÿguá mirſ djaroguatá(va) (or: eroguatá), yvyrá-ſ, mbaraká katk /sic/. We go around smoking the little pipe, walking stick and mbaraká katú.)
4. Txeretſ mombyrý; ndavýái. Avaká porſ reporſ ndaúsëire; djuruá mbotavýve yvýguaré. (My place is very far away; I have not become used to it here. I do not want to eat the litter of pretty oxen; the Brazilian wants to deceive people.)
5. Édjú, txeirſi ſ, djadjogueroá; aiparivé rioc rupépa, rupépa, ityryrú káſ, ityryrú káſ. (Come, my comrade, let us fight; it is my error: urupé /a kind of tree/ urupé, liver /Port. fígado, liver, bravery/ of macaco.) Judging by the explanations, it is a matter of orelha-de-pau /ear tree/.
6. Oré oroópotá pará oválj; oró ú ſuſi takuarý-porſi. (We want to go to the other side of the sea, in order to suck sugar cane.)
7. Djatereſ katú raé, txeryvý, pará oválj djaá djirodjý, djaá yvý reé. (Let us two together, my nephew, go across the sea, let us take ourselves, well let us go -- from the earth -- together.)